

A BRIEF HISTORY
... OF THE ...
ARCHDIOCESE OF BOSTON

... BY THE ...
REV. MICHAEL J. SCANLAN

CENTENNIAL YEAR, 1908

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BOSTON COLLEGE

P R E F A C E :

TO THE READER:

This brief account of the history of the Arch-diocese of Boston is offered during this Centennial Year with the hope that many may be able to familiarize themselves with the principal events in the life of the Church in and about Boston, from the advent of the first priest to the present day. The author has aimed only at the narration of facts as he has found them in trustworthy historical records or has learned them from the lips of those who were active participants in many of the events narrated. If an occasional observation is made concerning some event or person, it is, at least, honestly made, whether it accord with the sentiment of the reader or not. There is no claim laid to much originality in this brief history but rather the author is indebted to many for valuable information given.



ARCHBISHOP O'CONNELL

Introduction

Beginning of Catholicity in America

The first Christian congregation established in North America, indeed, in the Western Hemisphere, was, without question, Roman Catholic. We read that Iceland and Greenland had been visited and evangelized by Irish and Norwegian missionaries fully 400 years before Christopher Columbus discovered America, and it is certain that Norse traders and missionaries penetrated into the North American continent, even, in all probability, as far south as the territory now included in the Boston Diocese.

But these early forerunners of Columbus left the rest of the world of their day in almost total ignorance of their voyages and discoveries and hence to Columbus, who made known to the world the existence of our great continent, belongs the real glory of having discovered it.

While there are not wanting evidences of earlier Catholic explorers than the Spanish in this country, for practical purposes, we may consider that our just pride in the part Catholics took in the discovery and exploration of America is sufficiently sustained in the fact that Columbus, himself a Catholic, made his voyage of discovery under the auspices of a Catholic King and Queen for the very holy purpose, among other reasons, of extending the benefit of Christianity to the inhabitants of unexplored lands.

It may be of interest here to recall the prayer that was so fervently said by him, when he first put his foot upon American soil. It was a prayer of dedication placing the New World under the protection of God and His Holy Church.

"O Lord God Eternal and Omnipotent, Who, by Thy Divine Word, hast created the heavens, the earth, and the sea!

Blessed and glorified be Thy Name and praised Thy Majesty, Who hast deigned by me, thy humble servant, to have that Sacred Name made known and preached in this other part of the world."

It is said that other Catholic explorers were wont to repeat

this same sublime prayer, when they came upon new lands.

Immediately after this solemn prayer, Columbus named the island upon which he landed San Salvador (Holy Saviour) and he ordered a large cross to be erected in this spot.

Then was chanted a Christian hymn in America, the first of which we have any record. It was the "Vexilla Regis," a hymn to the Holy Cross.

It was an easy matter for others to reap where Columbus had sown and so we find Spanish expeditions leaving Europe quite frequently after the discovery. It is true, these expeditions were undertaken with the hope of something besides a spiritual reward, yet, it can be truthfully said that the Spanish explorers brought many missionaries with them on their voyages for the avowed purpose of winning the souls of the natives to God. Franciscan and Dominican missionaries were very conspicuously active, wherever discovery opened up inhabited territory to them.

Nor was the effort to discover and evangelize the native Americans exclusively the work of Spain and her subjects. Other nations, France, and England, sent out expeditions under the Catholic navigators, Cabot, Cartier, De Soto and others.

In the early part of the 16th century the Spanish Dominican and Franciscan Fathers were working with apostolic zeal amongst the inhabitants of the Southern part of our continent. When the first quarter of the 16th century was nearly over, the French King, Francis I, sent an expedition to America under, the Italian Verrazano. The latter was soon followed by Cartier, who discovered the St. Lawrence River and so named it.

The Catholic missionaries, in Christianizing the Aborigines of America, may be divided into three groups; the Spanish Fathers in the XVI Century, whose efforts were principally confined to the Southern parts of our country; the French Fathers, whose missions, established late in the 16th century, were in the North; and the English and Irish missionaries, who established themselves in Maryland and a few other Atlantic States, during the 17th century. During this century, the spiritual needs of those who had colonized in America began to claim most of the time and service of the missionaries.

In 1522, Pope Clement VII sent a bishop to Cuba, where missionaries had been laboring for fully 30 years before. Florida was, some years after, added to the Cuban Diocese. The oldest city in the United States, St. Augustine, Florida, was founded in 1565 by the Catholic pioneers.

The last half of the 16th century and the early 17th century witnessed the spread of Catholic missionary work to the Carolinas, Georgia, Alabama, New Mexico, Texas and Lower California.

Indeed, before 1550, Coronado had entered New Mexico with five Franciscan missionaries accompanying his expedition.

In 1583 or about forty-three years after Coronado had opened up New Mexico, missionaries joining a band of explorers, under a Spanish nobleman named Espago, founded Santa Fé (Holy Faith) the second oldest city in the United States.

In the latter half of the 16th century, the zealous members of the newly established Society of Jesus began to respond to the call for missionaries and each year recorded the arrival of groups of Jesuits. They were men of iron endurance and of wonderful zeal. With their names is inseparably linked the opening of the Great West and the development of Canada. They were also most successful amongst the Indians of Maine, Northern New York and in the region of the Great Lakes.

With unflagging courage, they explored our mighty rivers, the seemingly limitless plains and the forbidding wildernesses. Flourishing cities of the West, St. Louis, Marquette, Joliet, etc., bear names that will be lasting memorials of their saintly pioneers and founders or of those who fostered and supported the work of the missionaries.

These apostolic men, while preaching the Gospel, sought to help the natives, in every phase of their life. They taught farming and house-building to the benighted tribes and gave them the benefit of their superior knowledge.

The list of Dominican, Franciscan and Jesuit missionaries, who were martyred, while working to Christianize the natives, is a long one. Some were murdered upon their very first appearance amongst the Indians, while others struggled for years to promote peace between the tribes and to befriend them in every conceivable way only to be suddenly put to death by some perverse or misguided chief.

Certainly, the early Spanish and French missionaries well deserve the admiration and gratitude of the American people. They, with the zeal of apostles and with the sublime faith, of the martyr's bore most cheerfully all the hardships and cruelties that came to them from the savage natives in order that the light of God's true religion might enter their souls.

It has been repeatedly said, and with truth, too, that whenever the explorers and missionaries of the so-called Latin countries,

Spain, France, Portugal and Italy, entered a new country, they sought to Christianize and civilize the natives. They encountered many difficulties and met almost insurmountable barriers, yet their policy was always the same. The natives to them were human beings, however savage they might be, when discovered and they should be taught God's truth and instructed in the arts of civilization. This very evident characteristic of the early discoverers and explorers from the Latin countries is mentioned here to their eternal credit as the same beneficent principle seems not to have swayed the early so-called Anglo-Saxon settlers, with a few honorable exceptions, in their relations with the natives.

CHAPTER I.

Catholicity in the Original Thirteen Colonies.

We are now approaching an epoch in the early settlement of America with which the object of this short historical sketch is more especially concerned. We refer to the coming, in 1634, of a few English and Irish Catholic settlers to Maryland, under the generous and high-minded Calverts.

To this Catholic-settled colony belongs the credit of having been, amongst the colonies, the first to grant, by law, to all comers, perfect freedom of worship.

In the light of the terrible persecutions that were then going on in Europe and, which were, in a measure, influencing America at that time, this was an exceptional attitude. But hostile non-Catholic influence outside of Maryland had the fullest sway in every other colony, save in Pennsylvania, where the Quaker farmers maintained fair and liberal laws. Hence, Maryland was not permitted to pursue her just and liberal cause in peace. The neighboring colonies bitterly opposed her. The rulers of England were more disposed to side with Maryland's enemies than with her own settlers. Cruel laws were accordingly exacted against her and severe disabilities were imposed upon her citizens. This very unfortunate condition, with but an occasional evidence of justice to Catholics, continued until just before the American Revolution.

One can readily understand how difficult it was for Catholics to secure even the semblance of justice in the other colonies, when, in their own colony of Maryland, they were so harshly treated.

Catholicity grew very slowly in the colonies during the 17th and 18th centuries. Eighty years after New York City had been founded or in 1693, there were only seven Catholic families residing there.

There were several reasons for this backwardness. The tyranny of England's rulers had made life unbearable for the Catholic people. They were all subject to England and enjoyed no more rights than England saw fit to concede to them. The few priests, who were laboring for the good of souls in the colonies, before the Revolutionary war and for a short time after, were under the immediate jurisdiction of the Vicar-Apostolic of London, England.

Soon after the war, the priests of the colonies held a council and

petitioned Pope Pius VI to appoint a Superior for the United States. The Rev. John Lewis, who, before the war, had been appointed Vicar-General of the Vicar-Apostolic of London, for the Catholic missions in the colonies, was recommended to the Holy Father, through the Congregation De Propaganda Fide, as a worthy candidate for the office of Superior of the Missions. The Rev. John Carroll, who had written very strongly in support of Father Lewis, of Ireland and England and so some came here to cast their lot with the colonists, only to find that the practice of the Catholic religion was not only practically impossible but that whosoever should profess it openly would be severely punished and, not infrequently, put to death. Many other Catholics were sent over here from Ireland as slaves and they, too, after a while, were merged into the non-Catholic multitude. There are, however, in this country's history, many beautiful examples of the heroic preservation of the faith by English, Irish and French Catholic families, whose noble ancestors counted it a precious privilege to have the true faith, and a loving duty to preserve it, whatever else they might lose, or suffer.

It is almost incredible, in the light of the changed conditions that prevail in this country today, how such intense hatred could have existed on the part of one class of Christians towards another. Catholics not only suffered social ostracism but they had very few rights according to law. Such were some of the dire effects of the so-called reformation, which carried away millions of souls from the true faith and from the fundamental good in the Church, by an exaggeration of some evil but remediable features.

It required some cause, in which the rights of the colonists were threatened, to soften their harsh intolerance and to cause them to plead for and welcome the services of their Catholic brethren. This came in the tyrannical oppression of the colonists by the mother country, England. The American Revolution found Catholic and non-Catholic side by side in the common defence of their rights and in the ultimate defeat of England and the establishment of the United States of America as a separate nation.

The thirteen original colonies had been settled, for the most part, by Protestants from England and Holland and by the French Huguenots.

Father Carroll, who afterwards became the first Bishop and Archbishop of the United States, was regarded as especially well qualified for this important office. He was a native of Maryland, having been born of distinguished Catholic parents on January 8th, 1735. His early education was received at a Jesuit

school in Bohemia, Eastern Maryland. To pursue higher studies, he was sent to Europe, to St. Omers in French Flanders, from which seat of learning, after a very brilliant course, he joined the Society of Jesus.

In 1769, he was ordained a priest and labored in Europe as such, until the suppression of the Society of Jesus in 1773. Then, after much deliberation, viewing with alarm the strained relations existing, at that time, between England and the Colonies, he resolved to cast his lot with the people of his native land and accordingly, he left England for America in 1774, having secured faculties as a secular priest, from the Vicar-Apostolic of London.

Father Carroll soon arrayed himself, with the rest of his family, on the side of the Colonists and when in 1776 the Continental Congress appointed three commissioners to induce the Canadians to remain neutral in the struggle of the Revolution, the Rev. John Carroll was requested by the Congress to accompany this Commission. There was a peculiar fitness, amply verified by subsequent events, in the selection of Father Carroll for the office of Superior, which he held until Nov. 6, 1789, when the reigning Pontiff Pope Pius VI appointed him the first Bishop of the United States with his See at Baltimore. Father Carroll went to England, soon after receiving word of his selection as a bishop and was consecrated there by Bishop Walmesley, the Senior among the Vicars-Apostolic of England at that time.

There were about 30,000 Catholics and between 30 and 40 priests in the United States, at the time of Bishop Carroll's elevation to the See of Baltimore. His territory or diocese included the whole country along the Atlantic Coast from Maine to the Gulf of Mexico, exclusive of Florida and as far west as the Mississippi River. The country embraced in the Louisiana Purchase was not then included in the United States.

Bishop Carroll took up his great charge, with high hopes for the Church in the United States. His solicitude included all and distance did not lessen his love for those, who were far removed from his See. With so few priests at his disposal, it may be readily imagined how very extensive were the missions assigned to each.

Then, too, America, previous to the establishment of the first bishopric, had no school or seminary to educate candidates for the priesthood. The missionaries, who had weathered all the hardships of colonial days, were now dwindling away and the occasional priest, whom persecutions abroad in France and Ireland had driven to our shores, was not especially fitted, as a rule, because of difference

of training and discipline, for the very strenuous work of our infant Church in America.

But God, in His wise Providence, was not unmindful of the difficulties that beset the path of the pioneer priests of the United States. Slowly, but surely, their ceaseless and untiring efforts bore fruit and that abundantly. Every year they managed to visit and administer to the faithful in whatsoever extreme corner of the states they might live. That they suffered untold hardships, we know full well, but they were real apostles seeking God's glory alone and in such a cause, they counted it a privilege to suffer.



ST. AUGUSTINE'S CHAPEL---OLDEST CHURCH IN ARCHDIOCESE

Chapter II.

Boston's First Pastor.

Boston had been visited by an occasional Catholic priest, long before the Revolutionary war. However, no one of them, so far as is known, was permitted to hold public service, as the prevailing laws, as well as the abiding prejudices of the Puritan colonists against Catholics, made the open observance of their religious service practically impossible.

As early as 1650, a Jesuit missionary, Father Gabriel Druillettes, came to Boston as a representative of the French government to solicit the aid of the Puritans against the hostile Iroquois Indians. He was well received by the authorities and, it seems, even permitted to say Mass in a room reserved for that purpose, by his somewhat liberal host.

Other priests, French and Irish, eager to administer to the spiritual needs of their fellow-country men, who had come to settle in New England, are known to have been in Boston during the 17th and the early part of the 18th century.

The first public Mass was celebrated in Boston, on November 2nd, 1788. Hitherto, the severe penal laws had hindered priests from celebrating otherwise than furtively.

This Mass was said by a French Abbé Claude Florent Bouchard de la Poterie. The place, where this first Mass was celebrated, was a small brick church on School St. a few doors from Washington St., built about 1715 by the French Huguenots, who, in the course of years, sold it to the Congregationalists. The latter used it only a few years and in 1788 it was hired for service by the Catholics. The Abbé de la Poterie had been a chaplain in the French navy and resolved to settle in Boston but finding himself quite unequal to the task of directing the somewhat scattered flock, he left for the West Indies. The first baptismal record in the Cathedral books was made by the Abbé de la Poterie, April 11th, 1789.

He was followed by another French priest named Rev. Louis Rousselet, who stayed here but a short time, as the newly consecrated Bishop Carroll, shortly after his return from Europe, came to Boston and appointed the Rev. John Thayer pastor of the church.

Father Thayer was a native Bostonian. He belonged to one of the oldest and most distinguished families in Massachusetts.



FRANKLIN STREET CATHEDRAL

His parents, Congregationalists, had educated him for the ministry of that sect and for two years after his ordination, he was chaplain to Governor Hancock. His love of travel, prompted him to go to Europe and he accordingly set sail for France in 1781. A trip through England and Italy was included in his itinerary and for some few years, after his departure, he seems to have cherished the strongest prejudices against the Church. But very providentially he arrived in Rome just at the death of Blessed Benedict Joseph Labre. So many wonderful cures were effected at the shrine of this servant of God that Mr. Thayer, who, all the while had held tenaciously to his Puritan doctrines, if not to all its prejudices, was filled with the greatest wonder. He had been loath to admit miracles but now that he saw them, he believed and on the 25th of May 1783, publicly abjured Protestantism and was baptized.

He felt then that it was his mission to lay the teachings of the Catholic religion before his fellow-countrymen, so he entered the Seminary of St. Sulpice, Paris, where he was ordained, after the regular course. Soon after ordination, he sailed for America and put himself at the service of Bishop Carroll, who very gladly appointed him to the Boston mission.

When Father Thayer came to Boston, its population was 18,038. Of these about 100 were Catholic.

While the two French priests, who preceded Father Thayer in Boston, enjoyed a certain standing here, Father Thayer, the first native pastor of the Catholic church in this city, was especially welcome.

It may easily be imagined how zealously Father Thayer, with all that fervent faith that was his, started to enlighten his fellow countrymen and former co-religionists on the truths of the Catholic Church. One of the public journals of 1791 contains an invitation to the public to come to hear his exposition of Catholic doctrines. Many took advantage of this invitation, so that the little church on School St. was regularly filled with listeners, some sincere, others curious. Father Thayer's sermons dissipated many prejudices, but they also excited considerable controversy and after two years of active missionary work, during which time he visited nearly every town of importance in Massachusetts (Salem, Newburyport, Plymouth, Braintree, Scituate), his love of travel came back to him and, in 1792, he sought permission to serve the spiritual needs of Catholics throughout the states. He labored in Kentucky for some years, then went to Europe where he died in Limerick, probably before 1817.

Father Thayer left in his will to his successor very nearly \$10,000. which he had collected to build a convent school for girls in Boston.

FATHERS MATIGNON, CIQUARD AND CHEVERUS.

Before Father Thayer left Boston, his successor, the Rev. Francis Matignon D. D. had been assigned to duty in the same city. Father Matignon was one of a group of four very learned and apostolic French priests, who had to flee from France, during the Revolution there. The other members of this illustrious group, were the Rev. Ambrose Marèchal, afterwards Archbishop of Baltimore, the Rev. Gabriel Richard, and the Rev. Francis Ciquard, who was sent by Bishop Carroll to the state of Maine to provide for the spiritual needs of the Indians.

Father Matignon was born in Paris on the 10th of November, 1753. As a young man, he decided to carry out the longings of his virtuous boyhood, and become a priest. Having completed his theological studies, he was ordained on the 19th. of September 1778, the very day of the month and week upon which he was afterwards to breathe his last.

In 1785, Father Matignon received the Doctorate in Theology from the Sorbonne and soon became Professor of Divinity, in the College of Navarre. Here he remained until the French Revolution, when he had to flee to England to escape death at the hands of the Terrorists.

While in England, he conceived the idea of offering himself to Bishop Carroll, for missionary work in the New World. His offer was gladly accepted, and he arrived in Baltimore, in June 1792, from which place he soon left for Boston, which was to be the scene of his truly Christlike labors, for the remainder of his life.

All, who knew Father Matignon, agree that he was a most estimable and saintly priest, with a very keen and delicate appreciation of his sacred ministry. "With meekness and humility, he disarmed the proud; with prudence, learning and wisdom, he met the captious and slanderous, and so gentle and so just was his course, that even the censorious forgot to watch him, and the malicious were too cunning to attack one armed so strong in his faith."

Catholicity in Boston, upon Father Matignon's arrival, was not in a very flourishing condition, while bigotry and prejudice had, by no means, disappeared, despite the heroic efforts of Father Thayer to drive them away.

Very quietly and unostentatiously, Father Matignon administered to the spiritual needs of his little congregation. The congregation became noticeably larger from year to year, until, in the year

1795, he felt the need of an assistant. While in England, he had met the Rev. John Cheverus, another priest, exiled like himself, from France, and he conceived the idea of writing him to come to America.

He did so, and received a favorable reply. On the 3rd of October, 1796, the Rev. John Lefebvre Cheverus arrived on a sailing vessel in Boston Harbor. Father Matignon immediately communicated his good fortune to Bishop Carroll, who welcomed the precious news, and gave full faculties to Father Cheverus.

The spirit with which Father Cheverus entered into his new missionary life, is best appreciated from his own words to the Bishop.

"(Send me where you think I am most needed without making yourself anxious about the means of supporting me. I am willing to work with my hands, if need be, and I believe I have strength enough to do it.)"

After some months stay with Father Matignon, Father Cheverus, in July 1797, was sent to Maine to administer to the Indians in the place of Father Ciquard who, left for other missions.

Father Matignon, once more alone in his charge, did much for his increasing flock, besides visiting the Catholics of adjacent towns and villages.

In 1798, the Yellow Fever broke out in Boston, and to this plague it was principally due that there were 34 deaths in the small Catholic congregation, during that year. Father Matignon won the admiration of all his townspeople, by fearlessly visiting and comforting the fever-stricken victims. Father Cheverus returned from Maine to help his dear friend, during this period of sore affliction.

In the autumn of 1798, Father Matignon decided to write Bishop Carroll for permission to build a new church, as the little chapel of the Holy Cross on School St. was now too small to accommodate the congregation.

Bishop Carroll not only gave his encouragement to the plans of Father Matignon but he also decided to send Rev. James Romagne, lately arrived from France, to the Maine mission, and to appoint Father Cheverus an assistant to the pastor at Boston. This manifestation of confidence and goodwill on the part of the Bishop towards Father Matignon greatly encouraged him and he lost no time in carrying out his plans. On March 31st. 1799, a meeting of the parishioners was called, in the School St. chapel. A committee was appointed to consider the question of a site and the manner of raising the necessary money. The members of that committee were Don Juan Stoughton, Spanish Consul residing in Boston, John Magner, Michael Burns, John Duggan, Patrick

Campbell, Owen Callaghan, Edmund Connor.

On Sunday April 7th., the committee reported favorably on the general proposition of a new church and also suggested methods of collecting money for the same purpose. The subscription list for the new church began with 212 persons subscribing the sum of \$3,202.00. In four years, \$10,771 had been collected. It is estimated that there were in the following year, 1800, about 1000 or 1200 Catholics in or about Boston.

This same year are recorded 54 baptisms and 9 marriages in the whole town. On October 28th, 1799, sufficient money had been received to purchase the site. A committee recommended the purchase of a lot on Franklin St. owned by the Boston Theatre Corporation. Twenty-five hundred dollars were paid for the lot and it was transferred to Bishop Carroll and Father Matignon as trustees. It may be of interest to note that this same land was sold sixty years afterwards for \$115,000. Immediately after the purchase of the Franklin St. lot, Father Matignon sought subscriptions for a building fund. According to the records, the members of the congregation subscribed \$10,771.69—Catholics outside the Parish \$1,948.83 and Protestants \$3,433.00. At the head of the list of non-Catholic subscribers was the name of John Adams, at that time President of the United States. The numerous contributions from non-Catholics is a sufficient indication that a very considerable advance had been made in the eradication of bitter hostility towards the Church. Ground was broken on March 17th, 1800. Mr. James Bulfinch, who had designed the State House on Beacon Hill and the Capitol at Washington, kindly volunteered his services as architect of the new church. He drew the plans and superintended the entire work gratis. The church was Ionic in design and measured 80 feet long and 60 feet wide and fronted on what was then known as Franklin Square. It had three spacious galleries, one on either side and the third for the organ and choir. The basement story was nine feet high and of equal length and breadth with the upper church. The basement was of stone and the superstructure of brick, the entire cost of the building amounting to \$20,000. In its time, it was admitted to be one of the finest structures in Boston and one that very much enhanced the beauty, as well as the value, of the early town. In 1803, the church was completed, thanks to the loyalty of the devoted people and to the prudence, zeal and indefatigable labors of Father Matignon and his worthy assistant, Father Cheverus. An altar piece representing the Crucifixion of Our Lord was painted by Lawrence Sargent and given to the Bishop, for a very small sum.

Gen. E. Hasket Derby presented the bell, which is at present in use at Holyhood Cemetery, Brookline. Other gifts were made to the new Cathedral by well disposed non-Catholics as well as by the truly devoted congregation.

The Rev. Pastor wrote to Bishop Carroll announcing the joyful news of the church's completion and invited him to come and consecrate it on St. Michael's day, September 29th, 1803. The good Bishop was especially pleased to come and, after a somewhat fatiguing journey by coach and sailing vessel, reached Boston, shortly before the day fixed for the ceremony. On the day agreed upon, the new church was dedicated under the title of the Holy Cross. Bishop Carroll pontificated, assisted by Fathers Matignon, Cheverus and two other priests, whose names have not come down to us. Father Cheverus, whom Father Matignon, with that most lovable disposition so peculiarly his, was wont to honor on every special occasion, preached the sermon to a congregation that taxed the church to its utmost capacity. In the evening of the same day, the entire facade of the church was resplendent with a thousand lights and the richly gilded cross, that surmounted the edifice, was beautifully illuminated. This was a day of untold happiness to the good French exiled priests, who had formed a deep abiding attachment for the faithful of Boston and now, that the new church was built, they both gave themselves up entirely to the spiritual concerns of their ever increasing flock. This visit of Bishop Carroll, to dedicate the new church was his second visit to Boston. He had been here before in 1791, and on that occasion, was entertained hospitably, having been invited by the Ancient and Honorable Artillery to offer thanksgiving at their annual banquet.

The Catholics in Boston and, in fact, throughout all New England, were increasing in number very rapidly. The Boston congregation in 1815 was estimated at about three thousand. The number of baptisms and marriages increased very appreciably each year from 1805. There were other towns and villages in Massachusetts, where Catholics were beginning to settle very early in the 18th century, notably Salem, Newburyport, Plymouth and Braintree. Several French and Irish families settled in these towns and Fathers Matignon and Cheverus visited them at regular intervals, every year. In fact, every year, Father Cheverus used to go north as far as Damariscotta, Maine, where the sturdy Irish Catholic Kavanaugh family lived. The progress of the Church in Boston was very encouraging from year to year, until the city was regarded important enough to be constituted an Episcopal See in 1808.



BISHOP CHEVERUS

CHAPTER IV.

Right Reverend John LeFebvre de Cheverus, D. D.**First Bishop of Boston, 1802-1823.**

In the year 1807, Bishop Carroll reached the conclusion, that the increased number of Catholics throughout his entire jurisdiction, which still included all the United States, required the division of his Diocese and the appointment of bishops for different sections of the country.

It was accordingly decided, to divide the great Diocese of Baltimore into five dioceses, inclusive of the latter See already established. These plans and aims were respectfully submitted to the proper ecclesiastical authorities in Rome, and, in due time, approved.

The new Sees were to be at Boston, New York, Philadelphia and Bardstown. The choice of candidates to be submitted to Rome for these separate Sees, was made by Bishop Carroll, only after prayerful consideration. For Boston, he had made up his mind to present the name of Father Matignon, but the saintly priest, who, by every title was eminently qualified, shrunk from so great a responsibility, and strongly urged the appointment of his equally worthy associate, Father Cheverus.

Bishop Carroll respected the wish of Father Matignon, and Father Cheverus was nominated, by Pope Pius VII. April 8th, 1808, for the newly erected Episcopal See of Boston.

By the same decree, Sees were established in New York, Philadelphia, and Bardstown, and the new Bishops named. The Boston Diocese was to include all New England. Indeed, Bishop Carroll had originally planned to include New York in the Boston Diocese, but it was made clear to him that the territory to be included would be far too extensive.

The Rev. Luke Concanen, a Dominican, who was appointed first Bishop of New York, was living in Rome. He was consecrated in the Holy City, and there charged with the safe transmission to Bishop Carroll, of the documents establishing the other dioceses.

During the first decade of the 19th. century, Europe was in a very disturbed condition, the French Revolution had caused terrible havoc, and the reigning Pontiff, Pope Pius VII. had been made prisoner by the Emperor, Napoleon.

Because of this troubled state in Europe, the Rt. Rev. Bishop

Concanen, was unable to leave the continent. He forwarded the documents but they were lost, and a new set had to be made.

After a long and trying delay, the necessary decrees arrived, and the Rev. John Cheverus D. D. was consecrated by Bishop Carroll on the Feast of All Saints, Nov. 1st. 1810, in the Church of St. Peter, Baltimore.

In the decree establishing the new Episcopal Sees, the Diocese of Baltimore, was raised to an Archbishopric, with Archbishop Carroll as Metropolitan.

John Louis Lefebvre de Cheverus was born in Mayenne, France, Jan. 28, 1768. He was ordained priest, at the age of twenty-two, having obtained a dispensation, on account of his youth.

While pastor of a church in his native city, the Revolutionists asked him to take the infamous oath, that repudiated legitimate authority. This he refused to do and were it not for his fortunate escape from the country, he would have been put to death.

In disguise, Father Cheverus fled to London, where, after a few months, he had mastered the English language sufficiently to teach and preach to a fair-sized congregation.

The new honor conferred upon Father Cheverus, made no alteration, either in his simple manner of life, or in his former occupations.

He insisted that his beloved confrère, Father Matignon, should remain Rector of the Church on Franklin St. which, from that time on, was known as the Holy Cross Cathedral. Not long after his consecration, Bishop Cheverus made a tour of his extensive Diocese, for the purpose of administering the Sacrament of Confirmation, which had not been administered, since Bishop Carroll's visit in 1803.

In the first visitation, 348 persons were confirmed, of whom 128 belonged to the Indian tribes of Maine. Yearly, the Bishop repeated his visit to these far away places, much to the delight and spiritual comfort of the inhabitants.

In the year 1810, there were just three churches in all New England. The Cathedral of the Holy Cross, Boston, St. Patrick's, New Castle, Maine, and a log Chapel, for the Indians at Pleasant Point, Maine.

From 1810 to 1820 we find the Bishop visiting Salem, where a small congregation had existed, since the time of Father Thayer, who said his first Mass there in 1790.

In 1820 a simple, humble structure was erected by the Catholics of this flourishing town, but it was not completed and beautified

until 1832.

On May 31, 1817, Bishop Cheverus ordained the Rev. Dennis Ryan, the first priest to be ordained for the Diocese.

On the 19th. of September 1818, the Rev. Father Matignon died, regretted by the whole Diocese and by none more than by his companion, friend, and superior, Bishop Cheverus. Father Matignon had labored for twenty-six years in and about Boston, and though quite unwell for some time, before his death, he omitted no duty, no act of charity, that fell to his lot to perform.

His life was one of the sweetest simplicity, loving all, serving all with pleasure, seeking above everything else the enjoyment that comes to every worthy priest, who gives himself generously to his life-work, a conscience at peace with God.

All Boston truly mourned the loss of their saintly pastor. His remains now lie in the Catholic Cemetery, at South Boston. The Bishop bought this cemetery, soon after Father Matignon's death, and dedicated it in Dec. 1818.

In the Cemetery, he built a small chapel, and dedicated it to St. Augustine. This little chapel is now the oldest Catholic edifice in Boston. Within this chapel, is a white marble slab affixed to the wall in the Epistle side of the Altar, upon which is inscribed in gilt letters, the following epitaph

Here lie the remains of
Francis Anthony Matignon D. D.
And for twenty six years
Pastor of the Church of the Holy Cross
in this town.
Ob. September 19, 1818.
Aet. 65.

"Beloved of God and Men, whose memory is in benediction"—
Eccl. XLV I. "The law of truth was in his mouth, and iniquity was not found on his lips: he walked with me in peace, and turned away many from iniquity: for the lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the Angel of the Lord of Hosts." Mal. II 6, 7. Far from the sepulchre of his fathers, repose the ashes of the good and great Dr. Matignon: but his grave is not among strangers, for it was and will be, watered by the tears of an affectionate flock, and his memory is cherished by all who value learning, honor genius, or love devotion. The Bishop and congregation have erected this monument of their veneration and gratitude.

R. I. P.

As an indication of the devotion of the people to their religious duties, it may be of interest to note that there were 800 persons who received Communion at Easter, 1819. In the following year, Bishop Cheverus introduced into the Diocese the Ursuline Nuns, having secured a building for them close to the Cathedral. Here, for six years, they conducted a most successful academy for girls, and then they removed to much more beautiful and commodious quarters in Charlestown, at the base of Winter Hill. The funds spoken of in the previous chapter, that were left by Father John Thayer, for the introduction of a teaching order of sisters, were then made to serve the noble purpose of their generous donor. It may interest the reader to know that Father Thayer, while living in Limerick, Ireland, with the family of an Irish gentleman named Ryan, taught and directed two of Mr. Ryan's daughters who, afterwards came as Ursuline Nuns to Boston to teach in the Academy.

To appreciate the gradual growth of Catholicity in the earliest years, we here insert the table of Baptismal, Marriage and Death Records for the first twenty years of the 19th. century from 1800 to 1820.

A. D.	Baptisms	Marriages	Deaths
1800	54	9	7
1805	94	20	32
1810	151	15	18
1815	160	26	25
1820	112	44	17

The death of Father Matignon placed many additional burdens of parish life upon the Bishop, who cheerfully and incessantly discharged them in addition to his many arduous duties as the head of the Diocese.

The arrival from New York of a very zealous and energetic priest, the Rev. Wm. Taylor, was very much appreciated by the Bishop, who in turn, showed his appreciation, by naming Father Taylor his Vicar General.

Even then, despite this very valuable acquisition, the Bishop's health began to decline. In 1822 it became very clear that he could not live much longer, if he were to remain in Boston. His love for Boston and its people, made the thought of departure very difficult to entertain. However, he yielded to the advice of those who knew him too well to question his loyalty to the good people under his charge, and he consented to return to France. How reluctantly, the records of that year attest. He made his will, before departing, and left all his possessions, of no great value from any point of

view, to his successor, to the priests, friends and poor of the Diocese.

He came to Boston a poor man, he chose to depart from it poor, with no other wealth than the same trunk which, twenty-seven years before, he had brought with him. He embarked from New York, on the 1st. of October, 1823, proceeding to the Diocese of Montabau, France, of which, by a decree issued the previous January, he had become Bishop. After some years, he was appointed Archbishop of Bordeaux and finally was raised to the Cardinalate. On the 20th. of July 1836, he died, mourned by all whose privilege it was to know him or his saintly life.

"His work in New England covering twenty-seven years, included every form of missionary activity. He lived among the Indians, mastering their dialect; trudged on foot long distances, attending scattered Catholics; nursed the sick; buried the dead during two yellow fever epidemics; collected funds and helped to build a church in Boston: was business man, adviser, peacemaker, servant, doctor for his flock failing them in no form of helpfulness.

This disinterested devotion to humble duties, joined with extraordinary tact gradually won the respect of the prejudiced Puritans. Closer acquaintance revealing Cheverus's brilliant talents, wide learning, innate refinement, transparent holiness, and Christ-like Charity deepened respect into confidence, veneration and love."



BISHOP FENWICK

CHAPTER IV.

The Right Reverend Benedict Joseph Fenwick, D. D.

Second Bishop of Boston, 1825-1846.

From the departure of Bishop Cheverus to the appointment in 1825 of his successor the Rev. Benedict Joseph Fenwick S. J., by Pope Leo XII, the Diocese was governed by the Very Reverend William Taylor, Vicar-general under the previous administration.

Bishop Fenwick was an American born in Maryland September 3rd, 1782, and a descendant of one of the two hundred families that originally came over from England under the charter of Lord Baltimore. When ten years of age, Benedict was sent to the preparatory school of the newly opened Jesuit College at Georgetown, D. C. After completing his course here, he entered the Sulpician Seminary at Baltimore, where he spent but one year. With his brother, he then entered the Novitiate of the Jesuits and after the usual course of study and teaching was ordained priest at the age of 26 by Bishop Neale of Baltimore. Soon after his ordination, he was sent to New York where for eight years, together with the Rev. Anthony Kohlman S. J., he managed the affairs of the Diocese, in the absence of a Bishop. During this time, Father Fenwick occasionally met Bishop Cheverus, who had been delegated by Archbishop Carroll to administer Confirmation and dedicate churches in New York, its own Bishop not having arrived for some years after the Diocese was created.

The second Bishop of Boston was consecrated at Baltimore by Archbishop Maréchal November 1st, 1825. Soon afterwards, he came to Boston accompanied by a convert, whom he had instructed, the Rev. V. H. Barber. They were formally welcomed by the Very Rev. William Taylor, the Revs. Dennis Ryan and Patrick Byrne, the last two having been ordained by Bishop Fenwick's predecessor. Father Taylor almost immediately left the Diocese to join Bishop Cheverus in France. In 1828 he died at the Irish College in Paris.

The prospects were not too bright for the zealous and hard working Bishop. He had only three priests at his disposal to administer to the spiritual needs of a rapidly increasing flock throughout all New England. Father Byrne was the only priest in Boston; Father Ryan still had all Maine as a parish, while Father Barber

was assigned to New Hampshire, where, before his conversion, he labored as an Episcopalian minister

The good Bishop appealed to the Bishops of many dioceses here and abroad for helpers but few priests were available. Finally, in 1826 the Rev. John Mahoney came from the South and the Rev. C. D. French, a recent convert, came from New York. Both priests were cordially welcomed, the former being sent to care for the Catholics of Salem, the latter to help Fr. Ryan in Maine. In 1828 the Rev. Robert D. Woodley came and labored in Rhode Island and Connecticut for a few years, ultimately joining the Jesuits.

Every few years the Bishop paid a visit to the Indian Settlements of the northern New England States and in 1835 sent them a French missionary.

The year 1831 is eventful in the history of the Diocese, because of the establishment of a seminary, an humble and unpretentious one, it is true, in the Bishop's own house. The Bishop was the teacher, in fact, the whole faculty, for the first students of this unique school. His talents and education were of a superior kind and he found no difficulty in teaching the entire curriculum. In the course of time, five students were ordained from this seminary and in the light of their achievements in their long missionary careers, the most illustrious seat of learning might have been justly proud to call them its alumni. These first five priests, ordained from 1827 to 1830 by Bishop Fenwick in Boston were the Rev. James Fitton, Frs. Wiley, Smith, William Tyler and Thomas O'Flaherty, more familiarly known in the history of the Diocese as Dr. O'Flaherty.

The fame of this pioneer seminary soon spread, the worthiness of its students and the zeal of its priests became evident to all and soon more candidates applied for admission to the school than could be easily accommodated. As a solution of the difficulty, Bishop Fenwick sent most of them to the great seminaries at Montreal, Paris, Rome and Baltimore. The two immediate successors of Bishop Fenwick were among those sent to Montreal and Paris.

It became apparent to the Bishop, soon after his arrival in Boston, that the Ursuline Sisters could not be expected to do effective work as teachers unless more spacious quarters were furnished them, so he bought a very desirable estate, mentioned in a previous chapter, in Charlestown. To their new home the Sisters moved July 17th 1826.

By the year 1827 the congregation of Boston had grown to

such proportions that the Cathedral itself had to be enlarged. This was done by extending it by an addition of forty feet in the length and seventy-two feet in the width, making the reconstructed Cathedral 120 feet long by 72 feet in its widest part. This renovation gave better accommodations in the basement for a school, which, by this time, had become a real necessity. The young seminarians were the teachers in this Cathedral school. In the course of years, they graduated many who afterwards became brilliant and zealous defenders of the Faith.

In 1829 there were no less than 7040 Catholics in Boston. There were 536 baptisms during the same year. In all New England, the number of Catholics was estimated at about 14,000. To provide for these there were only 8 priests. Sixteen churches had been built or bought, not including many public halls used for service on Sundays.

Bishop Fenwick was a firm believer in the power of the press. He felt the need of a Catholic journal in his day to present Catholic teaching in its proper light before the rather prejudiced non-Catholics and to defend himself, his clergy and the Church against the countless slanders and misrepresentations that were being uttered by the Protestant pulpit and public press of the city. On September 5th, 1829, a weekly Catholic paper "The Jesuit" under the auspices of the Bishop made its first appearance. This weekly paper excited no little comment in non-Catholic circles in and about Boston. It was very ably edited by Bishop Fenwick and the Rev. Dr. O'Flaherty. Its articles were theological and controversial in tone. There is every reason to believe that the zealous editors had hoped not simply to correct false impressions concerning the Church in the minds of those outside the Church but to win many to the true fold. These hopes were not fully realized despite the efforts of the very creditably edited "Jesuit." In the course of years "The Jesuit" changed both its name and form several times until finally its editors called it "The Pilot," a name which it has borne very honorably for over seventy years.

In the year 1832, the Sisters of Charity from Emmitsburg came to Boston and established a free school for girls on Hamilton St., Fort Hill. These noble women have, since the year of their advent into Boston, extended their sphere of holy usefulness to the care of asylums, orphanages and hospitals. Words can never tell with any show of adequacy the incalculable good done by these truly noble Sisters for suffering, neglected and destitute children. In the olden days, at the appearance of these good Sisters upon the

streets with their procession of orphans, every Catholic man uncovered his head and prayed God to bless them and their holy cause. No less revered are they to-day for theirs is God's thrice blessed work. These noble women were among the first of the many sisterhoods that have come into this Diocese and have given their invaluable services for the cause of Christian education and the relief of the poor.

The progress of Catholicity was very marked each year and gratifying in its loyalty. But this very rapid increase in numbers gave considerable concern to quite a large element of narrow-minded Bostonians, who could see in the arrival by birth or immigration of every new Catholic only an enemy of law and order and a subject of the much-hated Pope of Rome. The Catholic was supposed to have all his reasoning done for him within the walls of the Vatican, not being free to become a really loyal citizen, though he might personally like to. This feeling of hostility to Catholics was particularly strong where the Catholics happened to be Irish or of Irish parentage. The Colonists, when they threw off the yoke of England, very willingly parted with much that linked them with the mother country, but they never seemed disposed to part altogether with the traditional English dislike, not to express it more strongly, for the Irish-Catholic.

The first real outbreak in Boston occurred in 1829, when a misguided mob, for three nights in succession, attacked and stoned the humble dwellings of the Irish Catholics living in the Fort Hill district. At this period and for some years after, hostility to Catholics was very virulent throughout the New England States and in New York as well. No doubt, the most unfortunate as well as one of the most shameful attacks was that made on the Ursuline Academy situated on Mount Benedict, Charlestown, on the night of August 11th, 1834.

The introduction of the Ursuline Sisters into this Diocese in 1820 was the cause of endless complaint and unwarranted insinuation from their evil-minded enemies and the fact that many of the most cultured parents of Boston and elsewhere had chosen to send their daughters to this Academy for their instruction and education, seems only to have provoked the more these self-constituted but not genuine defenders of American institutions. It is not to be wondered at, then, that they made much capital of the falsehoods and wild dreams of a certain Rebecca Reed who, because she was obliged to leave the convent, having shown a decided disinclination to obey even in the simplest matters, made all sorts

of groundless charges against the Sisters. These base accusations were very readily taken up and soon the air of Charlestown and Boston was filled with threats of destruction for the convent. To prove conclusively how utterly without foundation were the suspicions aroused, the Superior of the Academy requested the Selectmen to investigate the whole institution, school and convent. This the Selectmen did on August 11th, 1834, only to completely vindicate the Sisters. The report of the selectmen could hardly have been published immediately, and that very night a mob attacked the Academy and set fire to it, nothing remaining in the morning but ruins.

The liberty-loving citizens of Charlestown and Boston regretted this unfortunate occurrence. An indignation meeting was held in Faneuil Hall, to which many of Boston's most distinguished citizens came to express their contempt for such evidences of bigotry. Cambridge held a similar meeting and Governor Davis offered a reward of \$500 for the detection or capture of the guilty parties. Some thirteen men were indicted but not all were brought to trial. The accused were not all adjudged guilty, nor very severely dealt with by the Courts. Bishop Fenwick himself, in his great charity, headed a petition to save one youthful member of the party from life imprisonment. The ruins remained undisturbed until 1877, when they were cleared away. Within recent years, the hill has been dredged away, but if we except two or three small wooden sheds, the land is still unoccupied, in a district where every other foot of available land has been turned to some profitable purpose. The Sisters moved to Roxbury, where they made an unsuccessful attempt to re-establish themselves. But so continuously were they molested by the bigots that they closed their convent and left Boston, returning to Canada and elsewhere.

In the meantime the Church of Boston was growing apace and the Bishop found great difficulty in providing priests to administer to the spiritual needs of all. Apart from the few priests ordained for the Diocese every year or so, there was an occasional missionary priest from other parts adopted by the Bishop. The following gives the census of the Catholics of the Diocese in 1835, ten years after Bishop Fenwick's arrival. It must be remembered that the Diocese still included all New England.

	Catholics	Priests	Churches
Massachusetts	28,975	14	8 and 3 building.
Maine	3,150	6	6 " 2 "
New Hampshire	387	2	2

Vermont	5,620	2	1
Rhode Island	1,230	1	3
Connecticut	720	2	2
<hr/>			
Total	40,082	27	22 and 5 building.

In 1842 was held the First Synod of the Diocese. It followed the first general Spiritual Retreat of the priests, which ended August 21st, 1842. This retreat was conducted by the Rev. John McElroy S. J. who afterwards became very famous in this Diocese and elsewhere. He was the first pastor of the Church of the Immaculate Conception, Boston, and gathered funds for the erection of Boston College, this latter institution opening in 1864.

The full Roman Pontifical was carried out at this Synod with the Bishop celebrating the Mass of the Holy Ghost and all the clergy receiving the Blessed Sacrament. The Very Reverend William Tyler, who had previously been appointed Vicar-General of the Diocese was Promoter of the Synod, the Rev. Jeremiah O'Callaghan, a man of unusual talents, Procurator and the Rev. John B. Fitzpatrick, Secretary.

Some of the faithful still living may recall with grateful appreciation the names of those pioneer priests, who attended the Synod and who, at that time and for some years after, did noble, self-sacrificing work for the promotion of God's glory in this great Diocese. The following priests attended the Synod.

Rt. Rev. J. B. Fenwick D. D.

V. Rev. William Tyler,	Rev. Richard Hardy,
Rev. James Fitton,	" John O'Beirne,
" William Ivers,	" William Wiley,
" Edward Murphy,	" John B. Daly,
" Patrick Flood,	" Thomas O'Sullivan,
" John Strain,	" John B. Fitzpatrick,
" Thomas Lynch,	" Terence Fitzsimmons,
" Denis Ryan,	" Adolph Williamson,
" T. J. O'Flaherty,	" Patrick Canavan,
" John B. McMahon,	" Patrick Byrne,
" Jas. T. McDermott,	" Michael Lynch,
" John Brady,	" P. O'Beirne,
" M. Roloff,	" John Corry,
" James O'Reilly,	" John D. Brady,
" Jeremiah O'Callaghan,	" James Coneray,

This Synod did much constructive work in the matter of dio-

cesan legislation to meet the changed conditions consequent upon the rapid growth of the Church. The increase in the number of priests from three in 1825, when Bishop Fenwick came to Boston, to over thirty in 1842 was very marked indeed but it was not by any means sufficient to meet fully the demands that came from every corner of New England for spiritual ministrations.

Boston, about this time, had nine churches built or in the course of construction;—The Cathedral; St. Augustine's, South Boston; St. Mary's, Charlestown; St. Mary's, Endicott St., North End; St. Patrick's, Northampton St.; Trinity Church, Suffolk St., for the German Catholics; St. John's, Moon St.; and Sts. Peter and Paul, South Boston. There were two churches in Lowell, St. Patrick's and St. Peter's; one in Cambridge, St. John's; one in Quincy St. Mary's; one in Waltham, St. Mary's; one in Watertown, St. Patrick's; in Newburyport, The Immaculate Conception. The Church in Salem, as previously mentioned, was built as early as 1821 though not completed for some years after. A pastor resided in most of these parishes but was obliged to look out for the spiritual needs of all Catholics in the surrounding country. It was no uncommon experience in these days for a priest to go forty or fifty miles on a sick-call.

In 1843, Bishop Fenwick decided that he should request the Holy See to form one section of his very extensive territory into a new and separate diocese. He accordingly petitioned the Holy See through the Fifth Provincial Council of Baltimore to declare Connecticut and Rhode Island a separate diocese. This request was granted and the Very Rev. William Tyler, Vicar-General of Boston Diocese, became the First Bishop of Connecticut and Rhode Island, with his See at Hartford. He was consecrated March 17th, 1844.

The number of baptisms in Boston in 1844 was 1600. It is estimated that there were 53,000 Catholics in the whole State of Massachusetts in 1845. Unfortunately, most of the immigrants settled in the large cities and especially in Boston. As many, who came here especially from Ireland, were an agricultural people, of course, within the limitations set by tyrannical land-lordism, they doubtless would have succeeded and have progressed more satisfactorily had they taken up farming and avoided the inconveniences and evils of crowded city life. Bishop Fenwick himself saw, with deep regret, the vast majority of the newcomers settling down into the City of Boston and he urged them, with but little success, to leave the large cities and settle in suburban places. In fact, the Bishop established an extensive fertile town, about 40 miles above

Bangor in Maine, which was called *Benedicta*, with the hope of inducing many to settle there. Some settled there and succeeded but the plan was not enthusiastically received and eventually was lost sight of.

Nearly twenty years had now elapsed since the Rev. Benedict Joseph Fenwick became Bishop of Boston. He had worked with an energy and fidelity seldom if ever surpassed in the history of the American Episcopate. He was a man of exceptional powers of mind and body, deeply attached to his genuinely Catholic people. He traveled through every state in New England over and over again administering the Sacrament of Confirmation to Indian and white man, native and immigrant. He gave the first impulse to Catholic higher education by the establishment of Holy Cross College. He loved to do the simple every day work of the parish priest and could as readily and with perfect ease defend, what was universally accorded him, his reputation as an eminent scholar.

But all this ceaseless activity had begun to show its effect on the hitherto robust frame of Bishop Fenwick and in 1844, yielding to advice, he petitioned the Holy See for a Coadjutor-bishop. To this position was appointed the Rev. John B. Fitzpatrick, a young native priest, who was, at that time, less than four years ordained. The wisdom of this happy choice will appear in the following chapter.

Bishop Fenwick was now thoroughly worn out. He had sought a return to health in his native Maryland but without success. Returning to Boston he died on the 11th of August 1846. He was buried with all possible solemnity by his priests and people who deeply loved him. His body was taken to the cemetery of the Jesuit college of the Holy Cross, recently established in 1843 by the Bishop himself in Worcester, where it now rests beneath a simple tablet upon which is inscribed a Latin epitaph of which the following is a translation.

TO THE
MEMORY
AND IN HONOR
OF THE REMAINS OF
BENEDICT JOSEPH FENWICK
WHO, MAGNANIMOUSLY DESPISING
FORTUNE AND WORLDLY HONORS,
ENROLLED HIMSELF IN HIS YOUTH
IN THE SOCIETY OF JESUS
IN THE 42D YEAR OF HIS AGE,
HE WAS APPOINTED BISHOP OF BOSTON,
BY LEO THE XII.
HE ERECTED AND ENDOWED
THE COLLEGE OF THE HOLY CROSS,
AT WORCESTER, WHERE, AT HIS DESIRE
HIS BODY NOW LIES.
ENDEARED TO ALL BY HIS
KINDNESS, JUSTICE, AND GOOD WORKS
HE DIED, AUGUST 10, 1846,
AGED 63 YEARS, 10 MONTHS
AND 17 DAYS.
FAREWELL BELOVED BISHOP,
BE MINDFUL OF THY CHILDREN.



BISHOP FITZPATRICK

CHAPTER V.

Right Reverend John B. Fitzpatrick, D. D.*Third Bishop of Boston, 1846-1866.*

As previously noted, the Reverend John B. Fitzpatrick was consecrated Coadjutor to Bishop Fenwick March 24, 1844. Upon the death of the latter, he succeeded to the See of Boston. Bishop Fitzpatrick was born of Irish parents in Boston on Devonshire Street in 1812. His father was a prosperous tailor and a member of the Charitable Irish Society. As a boy, Father Fitzpatrick attended the Boston public schools graduating as an honor boy from the Boston Latin School in 1829. Bishop Fenwick, who had noted the young man's genuine and consistent piety as well as his exceptional intellectual powers, sent him to the Seminary at Montreal, where he spent eight years as a student and teacher. At the age of twenty-five he was sent to the Sulpician Seminary in Paris. In the summer of 1840 at the age of twenty-eight he was ordained to the priest-hood and returned to Boston the following November. His course of preparation for the ministry had been a long one but one that equipped the very zealous young priest for exceptional work. In the first year of his priesthood, Father Fitzpatrick was an assistant at the Cathedral and at St. Mary's, Boston, and then received an appointment as pastor of St. John's, East Cambridge, where he succeeded in creating a splendid parish spirit and reconciled some discordant elements.

In 1844 Bishop Fenwick's poor health required him to relinquish many of the difficult but always cheerfully accepted burdens of his office and so he sought the assistance of a Coadjutor. His choice, ratified by the Holy See, was the young Father Fitzpatrick, not yet four years a priest. Father Fitzpatrick was consecrated titular Bishop of Callipolis and Coadjutor of Boston at Georgetown, D. C. March 24, 1844. Upon his return to Boston, he took up his residence with Bishop Fenwick at the Cathedral Rectory. The latter's continued illness placed upon the shoulders of the new Coadjutor-Bishop all the work of the still very extensive Diocese. He traveled through Massachusetts, Maine, New Hampshire and Vermont repeatedly, administering the Sacrament of Confirmation to thousands and dedicating new churches and chapels that were being built by devoted Catholics in almost every large town.

The purchase of land for a Catholic church or rectory during the early part of the last century, and indeed, it is true to some extent even now, in many of the towns and cities, was a very difficult matter. In many cases, the history of our parishes shows that the land necessary for church purposes was usually secured through the agency or kind offices of fair-minded non-Catholics.

At the time of the death of Bishop Fenwick in 1846, Bishop Fitzpatrick had already become very widely and favorably known. His sermons were remarkable for their great erudition and for their brilliant and forceful style. Sunday after Sunday, the late Mass at the old Franklin Street Cathedral was attended by a congregation that filled the church to the very doors, all eager to hear their young and eloquent Bishop preach the Word of God with the faith and fervor of a St. Chrysostom. In 1850, the See of New York became an Archbishopric, including, among others, Boston and Hartford as suffragan Sees.

About this time a great number of Irish immigrants began to pour into the New England States. They were driven from Ireland by ceaseless tyranny and by the unfortunate famine of 1847 and 1849. This extraordinary influx of the so-called "foreign element" again aroused the "defenders" of our institutions and they protested as loudly and as vehemently as they could against the "intruders". Societies of men and women were formed to combat the evils feared from the sudden arrival on our shores of so many Catholics and especially Irish-Catholics. The Know-nothing Party was established about this time throughout the country. Its aims were, for all practical purposes, about the same as the aims of the shameless A. P. A. movement of a few years back.

On July 4, 1854, a Catholic church in the course of construction in Dorchester was blown up by Knownothings and it became necessary for the civil authorities to give additional protection to property held by the church for religious or school purposes. Many unscrupulous politicians, who preferred office to honor, made much of this anti-Catholic movement and succeeded in electing themselves to important offices of the city and state. The state legislature, a few years before the Civil War, was obviously well filled with members of the Know-nothing party for it voted into existence an infamously insulting committee to investigate the reported evils in Convents and Catholic institutions. They saw nothing and heard nothing but what was truly Christian and edifying. But the character of some members of this committee, when made known to the public after the investigation, was shown to be quite unworthy of a private

citizen, not to speak of a legislator.

Bishop Fitzpatrick, about this time, was obliged to protest to the Boston School Committee against certain regulations that were manifestly unfair to Catholic pupils. These regulations were repealed. When the unfortunate Civil War broke out the Know-nothings, with a few exceptions, disappeared. Their specialty was the defence of the country against imaginary enemies; the real enemies they hadn't the courage to meet. Catholics, to the man, offered themselves willingly, when the call for troops came. Their deeds, the history of our nation and the monuments of a grateful people attest. They performed their duty readily, thinking it nothing extraordinary and nothing strange to give up all, property, home and life in the defense of their country. It was ever thus and when a Catholic is not a true patriot we may doubt whether he is a true Catholic.

Before the Civil War, quite a number of charitable and educational institutions were introduced into the Diocese by Bishop Fitzpatrick. Father George F. Haskins, a convert to the Faith, founded the House of the Angel Guardian in 1851 and in 1858 erected the splendid buildings which it now occupies on Vernon Street, Roxbury. In 1859 the Jesuit Fathers were established on Harrison Avenue and were planning to found the present Boston College. New parishes were established in South Boston, East Boston, Lawrence, Salem and Worcester. Everywhere were evidences of great activity among Catholics.

Two events of unusual importance during the first decade of Bishop Fitzpatrick's administration should here be noted. The State of Vermont was separated from the Boston Diocese and made a diocese in 1853. The Right Reverend L. de Goesbriand D. D. was its first Bishop and was consecrated October 30, 1853 with his See at Burlington. In 1855 the State of Maine became a diocese with Right Reverend D. W. Bacon D. D. as its first Bishop. He was consecrated April 22, 1855 and took for his See the city of Portland.

The loss of many a brave son of the Faith, during the war, worked considerable hardship on the families at home. The panic that followed soon after the close of hostilities brought distress to the people at large, and Bishop Fitzpatrick's tender heart felt the keenest sympathy for all. Indeed, it is no exaggeration to say that his earnest solicitude for his people aggravated the sickness which rather prematurely caused his death. He had also at this time to face the question of building a new cathedral, the old one now being in the heart of the business section. This was a task which he did not relish, because he loved the Franklin Street Cathedral dearly

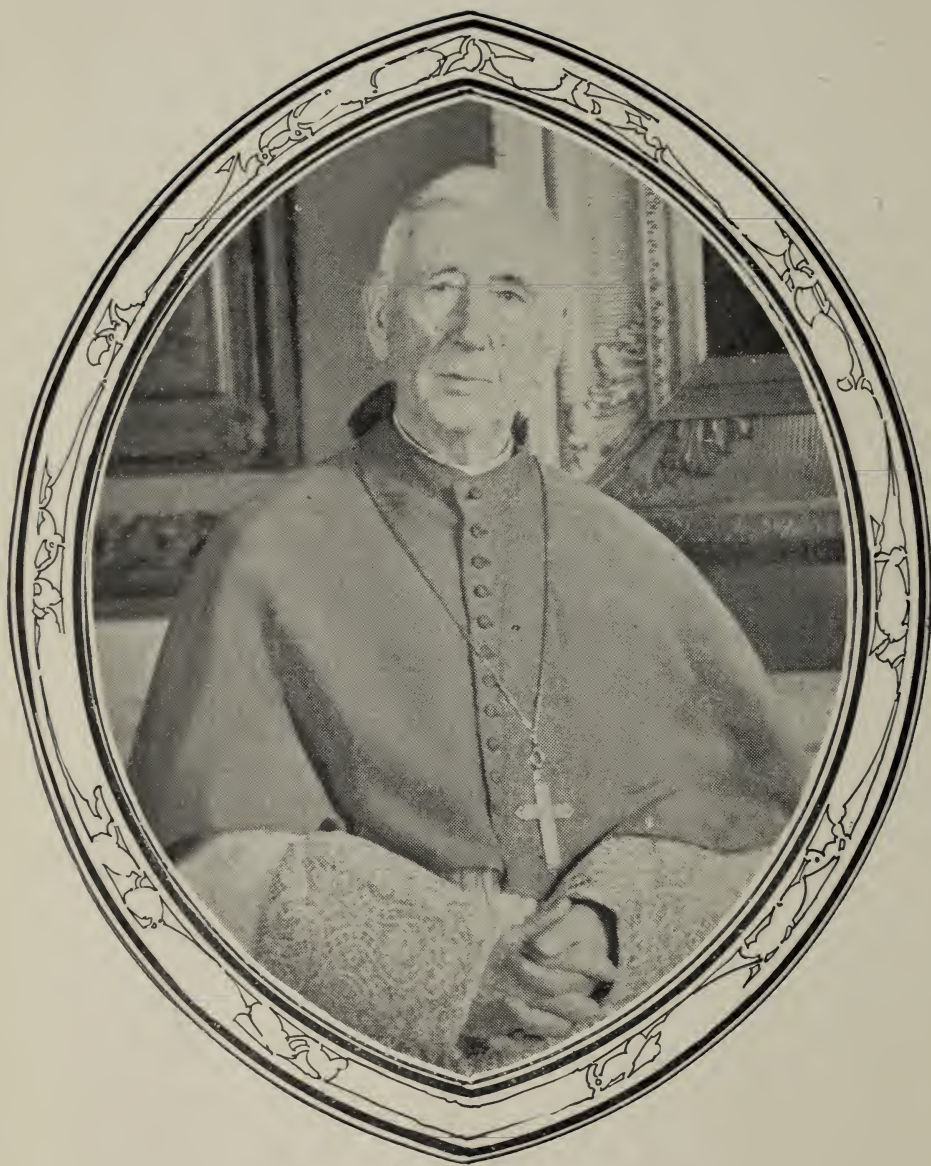
and the thought of leaving it or selling it was a very sad one. However, the progress of religion called for the change and he proceeded to select a suitable site. This was not an easy task. Considerable thought was given to the question of location in view of the future development of the city. It is a matter of record that more than one site was seriously thought of before the final choice was made. It seems that prior to the purchase of the present location very energetic efforts had been made to secure the land on Boylston Street, near the corner of Tremont Street, where the old Public Library stood and where now stands the Colonial Building. The price asked for this lot was exorbitant and the Bishop had to look elsewhere.

In 1859 an estate owned by John D. and M. Williams, merchants, and situated between Union Park and Malden Streets was found to be available. This place was ultimately decided upon and bought. At that time, the selection was regarded as a happy one, as it was just in the midst of the finest residential section of the city. The lot measured a little over an acre. This purchase in 1860 was followed by the sale of the Franklin Street Cathedral for one hundred and fifteen thousand dollars. It has always been to many a matter of deep regret that the old Cathedral was sold and it may be easily conceived that extreme necessity alone forced Bishop Fitzpatrick to sell this grand and venerable monument to the faith of the pioneer Catholics of Boston. In 1862, the Bishop, with his household, moved into the house standing at the corner of Union Park and Washington Streets and now occupied by Mr. Nicholas Williams. Here after a long illness extending over some few years Bishop Fitzpatrick died February 13, 1866.

There are still living quite a number who remember Bishop Fitzpatrick as Bishop of Boston. He was about five feet ten inches in height, as erect as a soldier, with a countenance radiating the highest intelligence. A rare scholar gifted by God with exceptional natural powers, a born leader as well as an appointed one amongst men, he was at the same time as simple and as unaffected as the humblest child of the Church. During his life as priest and bishop, he met many of the most prominent men of his day. That they were the gainers by their acquaintance with him is evident from the large number of prominent non-Catholics who entered the Church at that time. Among those who became Catholics then or a little later we find members of some of Boston's distinguished families, the Misses Charlotte, Matilda and Henrietta Dana, Coolidge Shaw, Rev. Edward Welch S. J., Mr. Shurtleff, Miss Quincy, Dr. Metcalf,

Mr. Henry L. Richards and many more to whom fortunately the grace of conversion was given.

After the completion of the new Cathedral, the remains of the Bishop were placed in the crypt under the main altar. That one element, because of which the name of Bishop Fitzpatrick will always be very affectionately remembered, was not any conspicuous achievement during his life as bishop or priest, and they were not a few, but rather his charming personality. All, who knew him, loved him with the affection children have for a good and noble father. To all he was "Good Bishop John." A more formal title he might have had but not a truer one, or one more expressive.



ARCHBISHOP WILLIAMS

CHAPTER VI.

Most Reverend John Joseph Williams, D. D.

Fourth Bishop and First Archbishop of Boston, 1866-1907.

The Most Reverend John Joseph Williams D. D. was born of Irish parents in Boston April 27, 1822, while Boston was still a town and the Rt. Rev. John Cheverus, Bishop of the Diocese. As a mere child, he went to the public primary school of the Fort Hill district and when a little over five years of age was sent to the newly opened Cathedral Day-School established by Bishop Fenwick, in the basement of the Cathedral. Here he was under instruction until 1833, when his parents, following the advice of the Bishop, sent him to Montreal, to the Sulpician Seminary. In 1841 Bishop Fenwick sent him to Paris to prepare for the priesthood. After the usual four years' course of theological study and Seminary training, Father Williams was ordained May 16, 1845, by the celebrated Archbishop Affre, who some few years afterwards was assassinated by the Insurgents of Paris. Returning to Boston, Father Williams was assigned to the Cathedral. Bishop Fenwick and his Coadjutor, Bishop Fitzpatrick, were then living at the Cathedral Rectory. For ten years Father Williams was stationed here, for a while an assistant and finally rector.

In 1857 he became pastor of St. James Church then on Albany St. His efforts for the people of this parish were those of a conscientious, painstaking priest of God. Each of the nine years spent in their midst was remarkable for some special work having for its sole purpose the sanctification of his flock. In 1861 the first Conference of the St. Vincent de Paul's Society to be established in New England was introduced into St. James Parish by Father Williams. Besides the honor of being pastor, Father Williams was appointed Vicar-General of the diocese. This office entailed an exceptional amount of additional labors at the time because of Bishop Fitzpatrick's long period of sickness, and his repeated absence from home in search of health. The need of a Coadjutor became apparent in 1866 and after consultation, Bishop Fitzpatrick selected, among others, Father Williams. The choice of the latter was ratified by the Holy Father, Pope Gregory XVI, and Vicar-General Williams was consecrated March 11th, 1866, Bishop of Boston, Bishop Fitzpatrick's death having occurred the previous month. The consecra-



PRESENT CATHEDRAL

tion took place in St. James Church, Archbishop McCloskey of New York being the Celebrant and the provincial bishops assisting.

Bishop Williams at the very beginning of his administration appointed the Rev. P. F. Lyndon his Vicar-General and then proceeded to carry out the plans for the new Cathedral.

When the Franklin St. Church was abandoned, the Melodeon, on Washington St. was hired for use on Sundays and there the regular Sunday services were held for some time, while old St. Vincent's Church on Purchase St. and a chapel in the West End were attended by the priests from the Episcopal residence. This temporary arrangement was brought to a close in the Fall of 1862, when the church on the corner of Washington and Castle Sts. together with what is now St. Joseph's Church in the West End were bought from the Unitarians. The former became the Pro-Cathedral, and St. Joseph's and St. Vincent's separate parishes. In the summer of 1866 a meeting of the principal Catholics of Boston was held to devise means for the erection of the new Cathedral. A large subscription was taken and such good will manifested that the work was begun at once. Ground was broken April 27th, 1866. The corner-stone was laid on Sunday September 15th, 1867, Archbishop McCloskey of New York preaching on that occasion.

The plans for our Cathedral were drawn by the celebrated architect, Mr. P. C. Keely of Brooklyn, N. Y. and had been accepted by Bishop Fitzpatrick some few years before his death. The entire building measures over 46,000 square feet and covers somewhat over an acre of ground. In this respect, it takes precedence of some celebrated Cathedrals of Europe. The style is early English Gothic, cruciform, with transept, nave, aisle, and clerestory, the latter supported by two rows of clustered bronzed metal pillars. The length of the church, including the Chapel of the Blessed Sacrament in the northeast corner, is 364 feet. The length of nave, exclusive of chapel, 300 feet; width at transept, 170 feet; width of main body of church 90 feet; height to elegant wooden ceiling, 95 feet. The two main towers in front were, according to the original plans, to be surmounted by spires, the one on the southwest corner to be 300 feet in height and the other on the northwest corner to be 200 feet. An idea of the spaciousness of this grand structure may be had when we realize that it can seat 3,000 persons. The great organ in the gallery was regarded as a most remarkable instrument, when it was built. With one exception, it was declared to be the largest organ in America. Certainly throughout our vast country there are few if any organs today more remarkable for sweetness, mellowness

and fullness of tone. The arch, which separates the spacious front vestibule from the church is built of brick taken from the ruins of the Ursuline Academy on Mount Benedict, Charlestown. Under the chancel is the chapel for the children, where Mass is said at the altar of the old Franklin St. Cathedral, transferred to this place when the latter church was sold. In the rear of the altar is the crypt destined for the bodies of the deceased bishops of the Diocese.

While the erection of the new Cathedral gave Bishop Williams no little concern and required much of his valuable time yet the greater claims of the entire Diocese were dutifully recognized and faithfully seen to. New parishes were being formed, with astonishing rapidity, in very nearly every town in the state and only the strongest constitution could have borne the tremendous tasks which fell to the lot of the energetic Bishop, as a matter of every day duty. Alone, he administered the Sacrament of Confirmation to thousands every year. He dedicated every new church, attended to every one of the countless details of a now great and flourishing Diocese.

In 1870, upon the recommendation of the Bishop, the Springfield Diocese was cut off from his jurisdiction and made a separate See. The Carney Hospital, established under his predecessor in 1863, through the generosity of Andrew Carney, and St. Elizabeth's Hospital, both developed wonderfully through his encouragement. The House of the Good Shepherd was established here in 1867. The Little Sisters of the Poor opened a home for the aged in Boston in 1870. In close succession, the following important events occurred. The Redemptorist Fathers, though established in the late sixties, built a church in 1871 in the Roxbury District. Parishes for the French immigrants from Canada and for Portuguese and Italians were established in the early seventies and placed under priests of their respective nationalities. Various Religious Orders were invited into the Diocese to help along parochial and educational lines. It is not within the scope of this brief historical sketch to note all of the evidences of Church extension at this time, but a word should be said of the truly wonderful progress made by the German and French Catholic congregations in the Diocese. Throughout the entire Diocese the French Canadian people have built magnificent churches and stately school houses and have manifested their great faith in countless ways. We look forward hopefully to the Italian Catholics following their good example.

In 1870 Bishop Williams went to Rome to attend the Vatican

Council. While there he resided at the American College. His impressions of the great world-gathering of ecclesiastics have never been published. There were few subjects upon which, in his later years, he spoke more willingly and more interestingly than upon the Vatican Council and its various sessions. He had had some experiences in the workings of these great councils of the Church, for, within six months after his consecration, he was called to participate in the deliberations of the Second Plenary Council of Baltimore.

During the month of November, 1873, a three days' festival was held in Music Hall in honor of the Jubilee of Pope Pius IX. This festival was under the direction of the Catholic Union formed earlier that same year.. The year 1875 brought with it a very important change in the status of the Church in New England. For twenty-five years or since 1850, all New England belonged to the ecclesiastical province of New York and now, by a special decree, Boston was made an Archdiocese with Bishop Williams as its Metropolitan. The conferring of the Sacred Pallium, one of the grandest ceremonies Boston had ever witnessed up to that time, occurred on May 22nd of this same year. Cardinal McCloskey, Archbishop of New York, officiated. Bishop McNierney of Albany celebrated the Mass and Bishop Goesbriand of Burlington preached. There were present at the Mass the Papal Ablegate, Archbishop Roncetti, and Count Marofoschi of the Papal Guards. During this same eventful year, 1875, the Cathedral was dedicated on December 8th and the episcopal residence, Union Park Street, was presented to the new Archbishop by the priests of the Diocese.

The Sanctuary Choir established in 1870 under the supervision of the Rev. Sherwood Healy and placed under the able direction of Mlle. Gabrielle de la Motte was one of the impressive features at all the services in the Cathedral. The choir of mixed voices, numbering about 100 voices was in the early days and is to-day conspicuous for the excellence of its chorus work.

As Rhode Island had previously become a diocese separated from the See of Hartford, there were in the province of the Boston Archdiocese in 1875 fives uffragan Sees. Later, in 1884, Manchester became an episcopal See and in 1905 Fall River was also detached from the See of Providence, so that to-day in the Boston Province there are seven suffragan Sees. This additional honor for Boston brought with it, as do all such honors, increased responsibilities. It had now to lead in the march of Catholicity through New England. It had to point out the line along which our Puritan strongholds

must inevitably be won back to the faith of those early forefathers who, before the apostasy of England, rejoiced in the name Catholic.

Archbishop Williams rose fully equipped for this additional burden. The first need, as he saw it, was the erection of a Seminary, for the education of young men for the priesthood. This he started early in the 80's. The first students were enrolled in this new institution in 1884. Thus, provisions were made for the proper instruction of those who were to be the shepherds of the faithful not only in this Diocese but throughout the entire Province. Few seminaries have, in their careers, borne better fruit than this noble institution, during its comparatively brief existence. Its progress was a matter of deep concern to Archbishop Williams. He visited the professors and students often, encouraging all to greater effort. As the years went by and His Grace advanced in age, there was one time each year, when his cup of happiness seemed full indeed and that was on the Feast of the Priesthood, when, in the midst of **all** his priests, he with them, before the tabernacle of the **Lord**, **re-**newed his ordination promises.

Before the erection of St. John's Seminary, there occurred in 1881 the death of the Rev. James Fitton. Even the briefest sketch of the history of this Diocese would be woefully wanting in a most important part, if it were to pass over unnoticed the career of this truly devoted priest of God. It is over a century back, when that name first appeared in the account of the early Church of Boston. He was born in the town of Boston when Frs. Matignon and Cheverus were the parish priests of all New England. He was the tutor of Archbishop Williams, when, as a child, the latter attended the Cathedral School. He was the first priest to be ordained by Bishop Fenwick in the original Seminary founded in the episcopal residence. He preached and catechized in practically every town and village in New England from the Canadian line to Bridgeport, Connecticut. He established more parishes than it would be convenient to enumerate. He wrote much in the defense of his holy religion and distributed tracts for the enlightenment of Catholic and non-Catholic as well. He founded St. James Seminary, Worcester, this afterwards forming the basis of the present Holy Cross College. For over fifty years, he labored for God's holy cause with unsurpassed energy, with a zeal truly apostolic. He was a staunch advocate of Catholic Education and established schools in Hartford, Newport, Worcester and East Boston and when he died, after having been twenty-six years pastor of the church of the Most Holy Redeemer, East Boston, the greatest missionary in the history of New England

had gone to his reward.

In 1884 Archbishop Williams took a very prominent part in the deliberations of the Third Plenary Council of Baltimore. His advice was eagerly sought and his judgment highly prized. It is said of His Grace that at all the sessions, which he attended with his accustomed regularity, he listened most attentively to all that was said and, before the final settlement of each question, could give a very succinct and clear appreciation of the matter under consideration. Hence few weighty questions were finally disposed of without calling upon the Archbishop to say the last word.

The Silver Jubilee of Archbishop Williams' episcopate occurred in 1891. This celebration brought out a very remarkable manifestation of esteem and loyalty from both priests and people. On this occasion, the clergy of the diocese presented His Grace with a splendid bust of himself by Samuel Kitson. The Catholic Union held a public reception in his honor. It was at this reception that Archbishop Williams praised his people for the patience and good sense manifested by them during the attempted persecution of Catholics by the A. P. A. Society. This same year, the Rt. Rev. John Brady of Amesbury was chosen as Auxiliary-bishop to lighten the burdens of the now aged prelate.

On the 16th of May 1895 was celebrated the fiftieth anniversary of the Archbishop's ordination to the priesthood. Not only his own priests and people but the entire American hierarchy united to do him honor upon this solemn event in an already truly blessed career. There were present at the Solemn Pontifical Mass of Thanksgiving, Cardinal Gibbons, Archbishop Satolli, the Apostolic Delegate, and many of the Archbishops and Bishops of the country. The late Bishop Bradley of Manchester preached the sermon and the late Bishop de Goesbriand of Burlington presented a magnificent chalice to the Jubilarian as the gift of the Suffragan Bishops. That same day a complimentary banquet was tendered His Grace in Music Hall. The Governor of the State and representatives of the city were present together with a most distinguished group of ecclesiastics and laymen. Miss Katherine Conway wrote a beautiful ode appropriate to the occasion.

The eightieth birthday of His Grace, that took place in April 27, 1902, was celebrated rather quietly, as the venerable Archbishop felt himself quite unequal to the strain and excitement accompanying the public manifestations of the loyalty and good-will of his people. He had every reason to feel that they loved him and in his last years sought only their prayers. However, his devoted priests,



BISHOP BRADY
AUXILIARY BISHOP OF BOSTON

with the Rt. Rev. William Byrne D. D., who had been his faithful Vicar-General for many years, as their representative, tendered His Grace a complimentary banquet. On that occasion, the now aged prelate expressed his deep and sincere affection for his priests. He applied the words of St. Peter's address to Our Lord to them and said,—“The Lord knows that I love you—Such is the supreme affection in which I live and in which I hope to die.”

The great work to which Archbishop Williams had given himself and all his powers so generously for close upon fifty years began to tell upon him. His sight began to fail, his strength to diminish. He was no longer able to bear the burdens of the day though he was quite willing to do so. This condition prompted His Grace to apply to the Holy See for a Coadjutor with the right of succession. On January 26th, 1906, Pope Pius X appointed the Rt. Rev. William H. O'Connell, D. D. Bishop of Portland, Coadjutor-Archbishop of Boston.

There are very many other events and works of no small importance in the history of the Diocese to which we cannot refer within the limits of this intentionally brief sketch. A most interesting account might be given, if space would permit, of the work of the Diocesan Society for the Propagation of the Faith. Since 1898 first under the Rev. Joseph V. Tracy D. D. and for the past six years under the Rev. James Anthony Walsh Ap. M., this society has spread throughout the entire Diocese and has collected more for the foreign missions than any similar society in the other dioceses of America. There is also the Bureau of Catholic Charities that has been caring for countless homeless children for some years past under the immediate direction of the Rev. Joseph G. Anderson and the Rev. Maurice J. O'Connor D. D. Here also might be mentioned a work dear to the archbishop's heart the establishment of the Working Girls' Home.

It would require more than one large volume to do very scant justice to the long and illustrious career of Archbishop Williams. One more event and our chapter must close. On Friday evening August 30, 1907, at 9 o'clock precisely, the Most Reverend John Joseph Williams D. D., First Archbishop of Boston breathed his last and gave his holy soul to God Whom he served so long and so faithfully. At his bedside during the last hours of his life was the Most Reverend Archbishop O'Connell together with the priests of the Cathedral and a few of the older priests of the immediate vicinity who had called to inquire concerning the health of their beloved leader. The bells of the city that night announced to all the people the death

of the venerable prelate.

Boston mourned her great loss for he was her "first citizen," a native son, who never lost his deep abiding affection for his native city. From Sunday until Wednesday September 4th over 100,000 persons came to view his remains that were lying in state in the Cathedral. On Wednesday morning with all the impressive splendor and most solemn ceremonial of the Church the body of the Archbishop was laid to rest in the crypt under the main altar of the Cathedral. His Eminence, Cardinal Gibbons, celebrated the Solemn Requiem Mass in the presence of many of the hierarchy and a vast congregation of sorrowing people. At the close of the Mass, Archbishop O'Connell preached the eulogy,—“a noble and sincere tribute to the life and works of a most illustrious servant of God.” Later, perhaps, some one may write the life of Boston's First Archbishop. No historian or biographer ever had a worthier subject. His career was a manifestation of the noblest traits of human nature sanctified by a most holy life. Archbishop Williams was naturally conservative and the responsibilities of his exalted office rather increased than diminished his conservatism. His judgment in all matters was both quick and accurate. This judgment when expressed, was seldom, if ever, elaborately set forth. A plain “yes” or “no” usually sufficed to acquaint you with his position on most matters. His was an analytic mind that could, by a certain marvelous intuition, reduce every proposition presented to him to its simplest terms. He was eminently practical and very little, if at all, given to speculative reasoning. He had a very kind nature, despite his severe demeanor. He dearly loved little children and in his latter years frequently remarked with pleasure instances of childish pranks that had come within his observation. This kind disposition was extended even to animals. Indeed, he often mentioned with keen satisfaction, how much better dumb animals fare now than in his younger days. During all his life, he was strikingly simple. His personal friends were, by preference, very few. During the last decade of his long life, when the weight of years was growing heavy upon his shoulders and when he was gradually withdrawing from active participation in public affairs, his naturally stern nature began to mellow, and in proportion to his retirement from the busy world into his quiet and seldom interrupted communion with God, daily association with Him became an ever increasing inspiration. His truly Christian spirit was shown in this, that his joy became more manifested as his soul became less absorbed in the things of the world and more rapt in the company of God.



ARCHBISHOP O'CONNELL

CHAPTER VII.

Most Reverend William Henry O'Connell, D. D.

Second Archbishop of Boston.

Our present beloved Archbishop O'Connell, since Jan. 26th, 1906, Coadjutor to the Most Reverend John J. Williams, succeeded to the Arch-episcopal See of Boston on the death of the latter, August 30, 1907. His Grace, Archbishop O'Connell was born in Lowell, Massachusetts, on the Feast of the Immaculate Conception, December 8, 1859. As a boy he attended the public schools of his native city. In his sixteenth year he went to St. Charles College, Maryland, where he remained for two years. In the Fall of 1878 he entered Boston College graduating with honors in 1881. The following Autumn, the late Archbishop Williams awarded the young man a scholarship in the American College, Rome, whither he went to study for the priesthood.

On June 8, 1884, the future Archbishop was ordained to the Holy Priesthood. The first appointment of Father O'Connell, upon his return, was as curate at St. Joseph's Church, Medford. After a little over a year in Medford, Father O'Connell was transferred to St. Joseph's Church, Boston, where he labored assiduously as an assistant until his appointment in November, 1895, upon the recommendation of his superiors, to the position of Rector of the American College, Rome. As Rector of the American College Monsignor O'Connell, for the honor of Domestic Prelate was accorded him by Pope Leo Thirteenth on June 9, 1897, made a very enviable record. The College increased greatly in members, the structure itself was thoroughly renovated and a new villa with a superb house and eighteen acres of beautifully laid out grounds was purchased by him from Prince Orsini. The intellectual standing of the American College among the many national colleges of the Eternal City was greatly enhanced, under his encouraging guidance.

In 1901 when the See of Portland, Me., became vacant, Pope Leo Thirteenth was pleased to show his appreciation of Monsignor O'Connell's successful career at the American College by appointing him the successor of the late Bishop Healy.

On the 19th of May, 1901, in the presence of a most distinguished gathering of ecclesiastics and laymen, and with the stu-

dents of the college assisting, the Rt. Reverend William H. O'Connell, D. D., was consecrated Bishop by Cardinal Satolli.

In June Bishop O'Connell returned to America and took possession of his Diocese of Portland on the Fourth of July. As Bishop of Portland he renovated the Cathedral, reformed the Church music of the Diocese, established a Workingmen's Club for the dock laborers of the city and reduced the diocesan debt very appreciably. In January 1905 our present Holy Father, Pope Pius Tenth, named the Bishop of Portland an Assistant at the Pontifical Throne, an exceptional honor for so young a prelate.

At the close of the famous conference of Russian and Japanese peace envoys at Portsmouth, New Hampshire, in the summer of 1905, Bishop O'Connell was chosen by our Holy Father Pope Pius Tenth as Envoy Extraordinary of the Holy See to Japan to congratulate the Emperor of Japan upon the restoration of peace and to secure certain reasonable concessions from the Japanese government for the Catholic missionaries in Japan. On this mission, the Bishop was accompanied by the Reverend Dr. Patrick J. Supple of Boston and the Very Reverend Charles M. Collins of Portland. The mission was eminently successful and is now bearing fruit. The Emperor of Japan was pleased to show his appreciation of the Sovereign Pontiff's gracious compliment by conferring on the Rt. Reverend Envoy the First Class and Grand Cordon of the Order of the Sacred Treasury. Other honors were paid to him and to his secretaries as well.

The Rt. Reverend Envoy Extraordinary returned to this country by way of Rome, where he was most enthusiastically commended by the Holy Father, Pope Pius Tenth on the success of his mission to the Mikado. As a proof of the Holy See's sincere appreciation of this very notable event, the Holy Father on January twenty-sixth, 1906, nominated Bishop O'Connell, Archbishop of Constantia and Coadjutor to the Most Reverend John J. Williams, Archbishop of Boston. Upon his return to America, Archbishop O'Connell was appointed Administrator of the Diocese of Portland, the duties of which office he fulfilled until the appointment of his successor, the Rt. Reverend Louis S. Walsh, D. D.

On the third of April, 1906, in the Cathedral of the Holy Cross the new Coadjutor-Archbishop was formally welcomed by the venerable Archbishop Williams and over five hundred priests of the Archdiocese. On the eighteenth of the same month a most distinguished gathering of the laity including representatives of the city, state and nation and also of Japan, tendered

Archbishop O'Connell a banquet and reception in Symphony Hall. It was a very notable event in the annals of Boston. For over a year and a half the new Coadjutor-Archbishop assisted the venerable Nestor of the American hierarchy until on August thirtieth, 1907, upon the death of the latter, he succeeded to the Archbishopric of Boston.

The formal investiture in the Sacred Pallium took place in a most solemn and memorable service that was held in the Cathedral, January twenty-ninth, 1908. His Eminence, Cardinal Gibbons, celebrated the Solemn Pontifical Mass on that day and conferred the Sacred Pallium. The sermon was preached by the Very Reverend Fr. Kearney, O. P. Provincial of the Dominican Order.

It is now a little over a year since the Most Reverend William H. O'Connell became the Second Archbishop of Boston. In that short time, there has been a decided reawakening of religious life in our great Archdiocese, and in all this His Grace has had the assistance of his worthy Vicar General, the Very Rev. George J. Patterson. Many of the larger parishes of the city that had become very thickly settled and rather unwieldy, have been divided and new parishes created; a commission has been appointed to carry out the desired reforms in Church Music; the charitable institutions under Catholic auspices have been united to their mutual advantage; and but recently "The Boston Pilot" has been bought by His Grace, the Most Reverend Archbishop, and shall hereafter be known as the official Catholic paper of the Archdiocese. These are but a few of the many evidences of religious activity that we are now witnessing and unless all signs fail, the administration of His Grace will be a very worthy and illustrious one. The many things that have been undertaken under his wise and able direction must inevitably bring to God's Church in this great Archdiocese remarkable for the sterling faith of its people, numbering almost a million souls, greater influence over the hearts and minds of men, making them at once more devoted to God and country.

Table of Statistics showing the present prosperous condition of the Archdiocese of Boston.

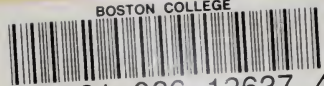
Archbishop.....	1
Bishop.....	1
Diocesan Priests.....	493
Priests of Religious Orders.....	134
Total.....	627
Churches with resident priest.....	209

Missions with Churches.....	50
Total Churches.....	259
Brothers (incl. novices and postulants)....	140
Religious Women (incl. novices and postu- lants).....	1567
Seminary for Diocesan Clergy.....	1
Students.....	84
Colleges and Academies for boys.....	3
Students.....	547
Normal School for Brothers.....	1
Academies for young ladies.....	8
Girls educated in higher branches.....	825
Parishes with Schools.....	75
Parishes with High Schools.....	22
Boys in Grammar Schools.....	21646
Boys in High Schools.....	500
Total number of boys in Schools....	22146
Girls in Grammar Schools..	27706
Girls in High Schools.....	653
Total number of girls in Schools.....	28359
Total number of children in Parochial Schools	50505
Number of Teaching Communities.....	25
Number of Teaching Brothers.....	77
Number of Teaching Sisters.....	906
Number of Lay Teachers.....	45
Total number of Teachers.....	1028
Orphan Asylums.....	7
Orphans.....	959
Infant Asylum.....	1
Inmates received during the year.....	858
School for Deaf Mutes.....	1
Pupils.....	102
Industrial and Reform Schools.....	2
Inmates.....	548
Total of young people under Cath. care.....	54444
Hospitals.....	6
Inmates during the year.....	4307
Out-patients.....	66703
Homes.....	7
Inmates.....	876
Catholic Population, about.....	800,000



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